The Method of Performing Wudoo

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The Definition of Wudoo

Wudoo in the Arabic Language: Wudoo is the action, and wadoo the water used therefor - and it is also a verbal noun; or they are two forms of the same word, both meaning the verbal-noun and maybe both referring also to the water used.

Wudoo in the Sharee'ah: Wudoo is using clean and cleansing (Tuhoor) water upon certain body parts as Allaah ta'ala has prescribed and explained.

The Prescription of Wudoo in The Kitaab And Sunnah

Allaah ta'ala says: **O Ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles** [Soorat-ul-Maa'idah, 5:7]

1. Abu Hurairah (radhiAllaahu'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said: *The Prayer of anyone of you breaching purification is not accepted unless he makes wudoo.* [Al-Bukhaaree, (Fath ul-Baaree, 1/206), Muslim (no.225) and others].

2. Ibn 'Umar (radhiAllaahu 'anhumaa) said: Indeed I heard Rasoolullah (sallallaahu 'alaihi wa sallam) say: *Allaah does not accept Prayer without purification, nor Sadaqah from illegally attained wealth.* [Muslim (1/160) and others].

3. Ibn 'Abbaas (radhiAllaahu 'anhumaa) said: Rasolullah (sallallaahu 'alaihi wa sallam) said: *Verily I have been ordered to make wudoo when I stand for Prayer.* [Saheeh. Reported by Abu Dawood (no.3760); at-Tirmidhee (no.1848), and he declared it to be 'hasan-saheeh': an-Nasaa.ee (1/73). And Shaikh al-Albaanee declares it to be 'saheeh' ('Saheeh ul-Jaami', no.2333)].

4. Abu Sa'eed (radhiAllaahu 'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said: *The key to Prayer is purification, its 'tahreem'[1] is the takbeer and its 'tahleel'[2] is the giving salaam.* [Reported by Abu Dawood (no.60); at-Tirmidhee (no.3); Ibn Maajah (no.275) and others. Declared as 'saheeh' by Shaikh al-Albaanee: ('Saheeh ul-Jaami', no.5761)].

The Excellence of Wudoo

5. Abu Hurairah (radhiAllaahu'anhu) said: Rasoolullah (sallallaahu'alaihi wa sallam) said: *Shall I not guide you to that by which Allaah wipes away the sins and raises the ranks? They said: Certainly O Messenger of Allaah! He said Completing the wudoo when it is a hardship, and many steps to the mosques and waiting for the [next] Prayer after the Prayer, that is 'ar-Ribaat' (defending the frontiers), that is 'ar-Ribaat' that is 'ar-Ribaat').* [Reported by Muslim (1/151) and others].

6. Abu Hurairah (radhiAllaahu'anhu) reports that Rasoolullah (sallallaahu 'alaihi wa sallam) said: *When the Muslim (or 'Believing') servant makes wudoo and washes his face then the sin of everything he looked at with his eye comes away with the water, or with the*

last drop of the water, and when he washes his hands then the sin of everything he stretched out his hands to comes away with the water, or with the last drop of the water. And when he washes his feet every sin which his feet walked towards comes away with the water or with the last drop of the water - so that he leaves clean (clear/pure) from sins. [Reported by Muslim (1/148) and others].

7. Abu Hurairah (radhiAllaahu 'anhu) reports that Rasoolullah (sallallaahu 'alaihi wa sallam) came to the graveyard and said: *Peace be upon you, dwelling of Believing People and we will (all) if Allaah wills join you soon. I would have liked to have seen our brothers! They said: Are we not your brothers, O Messenger of Allaah? He said You are my Companions and our brothers are those who have not yet come! They said: How will you know those who have not yet come from your Ummah, O Messenger of Allaah? He said Have you not seen that if a man had a horse with a white blaze and hoof along with a totally jet-black horse, then would he not know his horse? They said: Certainly, O Messnger of Allaah. He said So they will come with white blazes and marks from the wudoo and I am present before them at the Hand ('water-tank') Indeed men will be driven away from my 'water-tank' as the lost camel is driven away from their gathering place. 'Come on'. So it will be said: 'Indeed they have made changes after you,' so I will say: Be off, be off.* [Muslim 249].

8. Abu Umaamah (radhiAllaahu'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said: *When a Muslim makes wudoo the sins he has committed come away from his hearing and from his sight and from his hand and from his feet, so when he sits he sits down having been forgiven.* [Reported by Ahmad (5/252) and is hasan].

9. Abu Maalik al-Ash'aree (radhiAllaahu anhu) said: Rasoolullah (sallallaahu 'alaihi wasallam) said: *Purification is half of Imaan. And 'al-hamdu lillaah' fills the Scales. And 'subhaanAllaah' and 'al-hamdu lillaah' fill whatever is between the heaven and the earth. And Prayer is a light. And Sadaqah is a clear proof. And Sabr (patience) is a shining light. And the Qur'aan is a proof for or against you. Every person starts the day dealing for his own soul so he either sets it free or destroys it.* [Reported by Muslim (1/140) and others].

10. 'Uthmaan (radhiAllaahu 'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said: *Whoever makes wudoo and makes it well, his sins come out from his body, even coming out from under his nails.* [Reported by Muslim (3/133) and others].

11. 'Uthmaan (radhiAllaahu 'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said: *Whoever makes wudoo like this - then all of his previous sins are forgiven - and his Prayer and his walking to the mosque are above and beyond that.* [Reported by Muslim, 3/113].

12. Ibn 'Umar (radhiAllaahu 'anhumaa) said: Rasoolullah (sallallaahu'alaihi wasallam) said: *When one of you makes wudoo and makes it well, then goes out to the mosque - having no purpose except Prayer - then his left foot continues to wipe away his evil deeds and his right foot continually writes for him good deeds until he enters the mosque. And if the people knew what there was in the night prayer and Subh prayers - then they would come to them even if they had to crawl.* [Reported by at-Tabraanee in 'al-Mu'jam ul-Kabeer'. And Ash-Shaikh al-Albaanee declares it to be saheeh (As-Saheehah, no.454). And its meaning is reported by al-Bukhaaree and Muslim from the narration of Abu Hurairah].

13. Abu Hurairah (radhiAllaahu'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said: *Whoever makes wudoo and makes it well then goes out - and then finds that the people have finished the Prayer - then Allaah gives him the same reward as one who had prayed it along with the people without diminishing any of their reward.* [Reported by Abu

Dawood (no.564) and an-Nasaa'ee (no.856) and others. Al-Albaanee declares it to be 'saheeh' (As-Saheehah, no.6039)].

14. Zaid ibn Khaalid al Juhanee (radhiAllaahu'anhu) relates that the Prophet (sallallaahu 'alaihi wa sallam) said *Whoever makes wudoo and makes it well, then prays two rak'ahs not letting his mind wander in them - then Allaah forgives him all of his previous sins.* [Reported by Abu Dawood (no.905) and others. Al-Albaanee declares it to be 'hasan' (As-Saheehah, no.6041)].

15. 'Uqbah ibn 'Aamir (radhiAllaahu 'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said *Whoever makes wudoo and makes it well, then prays two rak'ahs concentrating therein with his heart and his face - then Paradise is obligatory for him.* [Reported by an-Nasaa'ee. Al-Albaanee declares it to be 'saheeh' (As-Saheehah, no.6062)].

16. 'Uthmaan (radhiAllaahu 'anhu) said: I heard Rasoolullah (sallallaahu 'alaihi wa sallam) say *Whoever makes wudoo for Prayer and completes the wudoo - then walks to the obligatory Prayer and prays it with the people - or with the congregation - or in the mosque - then Allaah forgives his sins.* [Reported by Muslim (1/144) and others].

17. 'Alee (radhiAllaahu 'anhu) relates that Rasoolullah (sallallaahu 'alaihi wa sallam) said Completing the wudoo when it is a hardship, and walking to the mosque, and waiting for the next prayer after the previous one (greatly) washes away the sins. [Reported by al-Haakim (1/132) who declared it to be saheeh to the standard of Muslim. And al-Haithumee said in 'Az-Zawaa-id': It is narrated by Abu Ya'laa and al-Bazzaar. And its narrators are up to the standard of Al-Bukharee]

18. Humraan ibn Abaan relates that 'Uthmaan asked for water to make wudoo - then he mentioned how the Prophet (sallallaahu 'alaihi wa sallam) made wudoo. Then he said: The Prophet (sallallaahu 'alaihi wa sallam) said at the end of the hadeeth *Whoever makes wudoo in the same way that I have just made wudoo then stands up and prays two rak'ahs, not thinking of other things, then his previous sins are forgiven.* [Related by al-Bukhaaree (Fath ul-Baaree, 11/213) and Muslim (no.226) and an-Nasaa'ee (1/63)].

The Components of Wudoo

- *An Niyyah (Intention)*

This is the firm resolve of the heart to perform wudoo in obedience to the order of Allaah ta'ala and His Messenger (sallallaahu 'alaihi wa sallam). Ibn Taimiyyah (rahimahullaah) said (Majmoo'at-ur-Rasaa-il il-Kubraa 1/243): "The place of the niyyah is the heart and not the tongue in all forms of 'ibaadah - and that is agreed upon by all the Muslim scholars - Purification, Prayer, Zakaat, Sawm, Hajj, 'Itq (freeing of slaves), Jihaad, etc. If he were to express with his tongue other than that which he intended in his heart - then what he intended is counted, not what he said. If he voiced the intention with his tongue and the intention was not in his heart, that will not count - by total agreement of all the scholars of Islaam - so the niyyah is the firm intention and resolve itself."

19. As Rasoolullah (sallallaahu 'alaihi wa sallam) himself explained in the hadeeth narrated by 'Umar (radhiAllaahu 'anhu) in the Sahihain *Verily the actions are by intention and there is for everyone only what he intended...* [Fath-ul-Baaree, 1/9, and Muslim, 6/48]. At-Tasmiyyah (Mentioning Allaah's Name)

20. Abu Hurairah (radhiAllaahu' anhu) said that Rasoolullah (sallallahu 'alaihi wasallam)

said There is no wudoo for him who does not mention Allaah's name upon it. [Reported by Ibn Maajah (no.399), At-Tirmidhee (no.26), Abu Dawood (no.101) and others. Ash-Shaikh al-Albaani says: hadeeth Saheeh (Saheeh ul-Jaarni', no.7444)]. Imam Ahmad in one of his two sayings is of the opinion that it is obligatory in wudoo, ghusl, and Tayammum. He was followed in this opinion by Abu Bakr, and it is the saying of al-Hasan (al-Basaree) and Imam Ishaaq - as reported by Ibn Qudaamah in 'al-Mughnee' (1/84) and their proof is this hadeeth. Ibn Qudaamah adds: If we take the saying that it is obligatory, then the wudoo of one who deliberately leaves it is not correct as he has left an obligatory duty in Purification - just as if he had left the intention; and if he left it forgetfully then his purification is correct. (Al-Mughnee). And this is the saying that we regard as being correct.

As for Ibn Taimiyyah (rahimahullah) he held it to be obligatory if the related hadeeth was authentic - as occurs in his Kitaab-ul-Imaan - and the hadeeth is authentic, so therefore his opinion (rahimahullah) is that it is obligatory.

21. Al-Bukhaaree and Muslim report from Anas (radhiAllaahu 'anhu) that some of the Companions of the Prophet (sallallaahu 'alaihi wa sallam) sought water for wudoo , so Rasoolullah (sallallaahu 'alaihi wa sallam) said *Does any of you have water? So he put his hand into the water and said Make wudoo in the name of Allaah. And I saw the water coming out from between his fingers until they all made wudoo.* Thaabit said: "I said to Anas (radhiAllaahu'anhu): How many were there? He said: About seventy. [Al-Bukhaaree, 1/236, Muslim, 8/411, An-Nasaa'ee, V8].

As for the proof for that which we have stated - it is his (sallallaahu 'alaihi wa sallam) saying *Make wudoo in the name of Allaah*. As for those who say that it is only sunnah mu'akkadah then they base that upon the relative hadeeth being da'eef (There is no wudoo ...). However since the hadeeth is saheeh as we have explained, then there remains no proof for them and the proof is with us, and Allaah Knows Best. So it is therefore obligatory as we have shown, however the one who forgets should mention Allaah's name when he remembers.

- *Washing the Hands*

22. Humraan (radhiAllaahu'anhu) narrates that 'Uthmaan called for water to make wudoo and washed his hands three times... then said: I saw Rasoolullah (sallallaahu 'alaihi wa sallam) make wudoo just as I have made wudoo . [Al-Bukhaaree and Muslim, and as preceded].

23. Abu Hurairah (radhiAllaahu'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said W*hen one of you awakes from sleep then let him not enter his hand into the bowl/vessel until he washes it three times as he does not know where his hand has spent the night.* [Al-Bukhaaree (Fath ul-Baaree, 1/229), Muslim and it is his wording, as al-Bukhaaree doesn't report "three times"].

24. And in the hadeeth of 'Abdullaah ibn Zaid (radhiAllaahu'anhu) he was asked about the wudoo of the Prophet (sallallaahu 'alaihi wa sallam), so he called for a bowl of water and made wudoo from it as the Prophet (sallallaahu 'alaihi wa sallam) made wudoo, and he poured out water from the bowl upon his hand and washed it three times. [Al-Bukhaaree (al Fath, l/255), Muslim, 3/121].

25. Aus ibn Abi Aus reports from his grandfather (radhiAllaahu 'anhu) who said: I saw Rasoolullah (sallallaahu alaihi wa sallam) make wudoo washing his hands three times. [Ahmad (4/9), An-Nasaa'ee (1/55) - with saheeh isnaad].

- *Al-Madmadah and Al-Istinshaaq*

AL-MADMADAH: Is washing the mouth and moving the water around within it.

AL-ISTINSHAAQ: Is taking water into the nose and breathing it into its backmost part.

AL-ISTINTHAAR: Is expelling the water from the nose after istinshaaq.

Washing the Mouth and Nose Together with One Handful (of Water)

26. 'Abdullaah ibn Zaid al-Ansaaree said that it was said to him: Perform for us the wudoo of Rasoolullah (sallallaahu 'alaihi wa sallam), so he called for a pot of water...until he said: So he washed his mouth and nose with a single handful and did that three times. [Al-Bukhaaree and Muslim].

- *Washing the Mouth 27*

In the hadeeth of 'Amr ibn Yahyaa (radhiAllaahu 'anhu) he said: And he washed his mouth and nose using three handfuls of water. [Muslim, 3/123]. Al-Imam an-Nawawi says: And in this hadeeth is a clear proof for the correct opinion that the sunnah in washing the mouth and nose is that it should be with three handfuls of water - washing the mouth and nose [together] with each of them.

28. In the hadeeth of 'Aa'ishah (radhiAllaahu'anhaa) in which she describes the wudoo of the Prophet (sallallaahu 'alaihi wa sallam) that he said *When you make wudoo then wash your mouth*. [Al-Baihaqi says: 'Its isnaad is saheeh.' And it contains an addition to the previous hadeeth of 'Aa'ishah in Abu Dawood, no.143].

- *Washing the Nose and Expelling the Water*

29. Abu Hurairah (radhiAllaahu'anhu) narrates that the Prophet (sallallaahu 'alaihi wa sallam) said *When one of you makes wudoo then let him enter water into his nose, then expel it*. [Al-Bukhaaree (al-Fath, 1/229), Muslim (no.237), Abu Dawood (no. 140)].

30. Exerting in sniffing in the water as long as you are not fasting is reported in the hadeeth of Laqeet (radhiAllaahu 'anhu) who said: O Rasoolullah (sallallaahu 'alaihi wa sallam), inform me of the wudoo . He said Complete the wudoo and rub between the fingers and exert in breathing in the water into the nose unless you are fasting. [Abu Dawood, no.142; At-Tirmidhee, no.38; An-nasaa'ee, no.114; IbMaajah, no.407; and others]. (Declared as saheeh by Ibn Hibbaan and al-Haalcim, and adh-Dhahabee agreed to that. Also declared as saheeh by Ibn al Qaataan, An-Nawawi and Ibn Hajr. Refer to the footnote in al-Baghawi's Sharh us-Sunnah: 1/417].

It is clear from these two ahaadith that washing the mouth and nose are both obligatory (waajib). Ibn Qudaamah says in 'al-Mughnee': Washing the nose and washing the mouth are both obligatory in both forms of purification - Ghusl and wudoo - as washing the face is obligatory in both of them in the established view of the madhhab; and it is the saying of Ibn al-Mubaarak, Ibn Abi Lailaa and Ishaaq, and it is reported from 'Ataa.

- *Taking Water into the Nose with the Right Hand and Expelling it with the Left*

'Abd Khair said: We were sitting looking towards 'Alee - as he made wudoo - and he entered into his mouth a handful of water with his right hand and washed his mouth and nose, then

expelled it from his nose with his left hand - he did that three times, then said: Whoever would like to see the way of purification of Rasoolullah (sallallaahu 'alaihi wa sallam) - then this is his purification. [Reported by ad-Daarimee. Ash-shaikh al-Albaanee says in his notes on al-Mishkaat: Its isnaad is saheeh].

- *Washing the Face*

The face (wajh) is determined as being everything between the beginnings of the hair down to the cheeks and the chin, and up to the start of the ears including that which is between the beard and ear.

Allaah ta'ala says: **O Ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles.** [Soorat-ul-Maa'idah, 5:7]

Humraan ibn Abaan narrates that 'Uthmaan (radhiAllaahu 'anhu) called for water to make wudoo and so mentioned the way in which the Prophet (sallallaahu 'alaihi wa sallam) made wudoo . Humraan said: Then he washed his face three times. [Al-Bukhaaree (al-Fath, 1/312), Muslim (no.226)].

- *Running Water Through the Beard with the Fingers*

31. 'Uthmaan (radhiAllaahu'anhu) narrates that the Prophet (sallallaahu 'alaihi wa sallam) used to run his (wet fingers) through his beard. [At-Tirmidhee (no.31), Ibn Maajah (no.430), Ibn Jaarood (p.43) and al-Haakim (1/142) who declared its isnaad as saheeh as did Ibn Khuzaimah and Ibn Hibbaan. See the note in al-Baghagawi's Sharh us-Sunnah, 1/421].

32. Anas (radhiAllaahu'anhu) narrates that the Prophet (sallallaahu'alaihi wa sallam), when he made wudoo , used to take a handful of water and enter it below his chin and rub it through his beard and said This is what my Lord - the Great and Exalted - has ordered me to do. [Aboo Dawood (no.145), al-Baihaqee (1/54), al-Haakim (1/149). Ash-Shaikh al-Albaani declares it to be saheeh (Saheeh ul-Jaami', no.4572)].

Some of the scholars have declared that entering water through the beard is obligatory and say: If he deliberately leaves it - then he must repeat the wudoo and) prayer. And this is the saying of Imam Ishaaq and Abu Thaur.

Most of the scholars however are of the opinion that the order is an order of desirability (istihbaab) and it is not obligatory - and that it is clearer that that which is obligatory is moving water through that part of the beard...so that it reaches the skin underneath. [Al-Khattaabee, 1/56].

Imam Ahmad and Laith and most of the scholars hold that moving water through the beard is obligatory when taking ghusl from Janaabah - and not obligatory in wudoo . ['Aun al Ma'bood, 1/247].

- *Washing the Arms Including the Elbows*

Note: The arms here which we are ordered to wash begin with the fingertips and hands - which are to be included in this washing - they being part of the arm (yad) which we are ordered to Wash in the aayah.

Allaah ta'ala says: **O Ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles.** [Soorat-ul-Maa'idah, 5:7]

Humraan ibn Abaan reports that 'Uthmaan (radhiAllaahu'anhu) called for water for wudoo and mentioned the Prophet's (sallallaahu 'alaihi wa sallam) way of making wudoo - and Humraan said: Then he washed his right arm including the elbow three times, then the left in the same way. [Al-Bukhaaree and Muslim as has preceded].

Regarding inclusion of the elbows in the washing of the arms - scholars have differed: Some of them saying that they must be included in this washing, and others saying that this is not so. And this difference of opinion is due to their disagreement over the meaning of the word "ilaa" (to) in the aayah - does it mean 'up to/until' or 'up to and including'?

He who says that it means 'up to' does not include the elbows in the washing - just as Allaah ta'ala says: ... thumma 'atimmus-siyaama ilaa -llail: **Then complete your fast till the night appears**; [Soorat-ul-Baqara, 2:187]. And this is the opinion of some of the companions of Imam Maalik.

Most scholars, however, hold the view that the meaning is 'up to and including/along with' - and thus include the elbows in the washing and use as their evidence Allaah ta'ala's saying: ...wa yayazidkum quwwatan ilaa quwwatikum...: **...and add strength to your strength**; [Soorat-ul-Hud 11:52] 33.

The proof in this matter is the hadeeth of Nu'aim ibn Mijmar who said: I saw Abu Hurairah make wudoo - he washed his face and completed the wudoo , then washed his right hand until he reached the upper arm, then his left hand till he reached the upper arm" - then in the end of the hadeeth he said: "This is how I saw Rasoolullah (sallallaahu 'alaihi wa sallam) make wudoo . [Muslim, 1/246]

So, dear reader, it is clear from this hadeeth that the Prophet (sallallaahu 'alaihi wa sallam) used to wash the elbows further, he used to increase upon that and wash part of the upper arm.

34. Jaabir (radhiAllaahu'anhu) said that when the Prophet (sallallaahu 'alaihi wa sallarn) made wudoo , he would pass the water over his elbows. [Reported by ad-Daaraqutnee (1/15), al-Baihaqee (1/56) and others - Ibn Hajr declared it to be hasan. And Ash-Shaikh al-Albaanee declared it to be saheeh (Saheeh ul-Jaami', 4547)].

- *Wiping the Head and Ears and 'Imaamah*

1. Wiping over all of the head as Allaah ta'ala says: ...wamsahoo bi ru'oosikum...: **...rub your heads (with water)** [Soorat-ul-Maa'idah 5:7] Ibn Qudaamah says in 'al-Mughnee': Some of the people who claim that that which is ordered to be wiped is part of the head only - claim that the (Baa) [in the verse] means "part of" as if He had said: "Wipe part of your heads".' However, we say that in His saying wamsahoo bi ru'oosikum the (Baa) is as if He said regarding Tayammum wamsahoo bi wujoohikum [Allaah ta'ala orders us to wipe the faces].

Therefore their saying that the (Baa) means "part of" is incorrect and unknown to the scholars of the language. Ibn Burhaan says: 'He who claims that the "baa" means "part of" has declared before the scholars of the language that of which they have no knowledge. [al-Mughnee, 1/112]. Ash-Shaukaanee (rahimahullah) says in Nail-ul-Autaar: It is not

established that it means "part of" and Seebawaih (one of the foremost scholars of the Arabic language) has denied that in fifteen places in his book. (Nail-ul-Autaar, 1/193).

35. In the hadeeth of'Abdullaah ibn Zaid (radhiAllaahu'anhu) is a further proof of the incorrectness of the saying that it means "a part of" - in that the Prophet (sallallaahu 'alaihi wa sallam) wiped his head with his two hands, moving them forwards and backwards - beginning with the front of the head and (wiping) with them up to his nape then he (sallallaahu 'alaihi wa sallam) returned them to the place from which he began. [Al-Bukhaaree (al-Fath, 1/251), Muslim (no.235), at-Tirmidhee (no.28) and others].

2. Wiping the ears: The ruling for the ears is the same as that for the head.

36. And it is authentically reported that Rasoolullah (sallallaahu 'alaihi wa sallam) said The two ears are a part of the head. [Reported by at-Tirmidhee, no.37; Abu Dawood, no.l34 and Ibn Maajah, no.444]. (Declared by ash-Shaikh al-Albaanee to be saheeh - as-Saheehah, 1/36 - and Imam Ahmad was of the view that wiping the ears has the same ruling as that for wiping the head.)]

As for those who hold the view that it is a sunnah they do not have any evidence except their regarding this hadeeth as being da'eef - it is however authentic due to a chain of narration which they did not come across and so the proof is with our saying - and Allaah Knows best.

And of the scholars who hold that they are part of the head are Ibn al-Musayyib, 'Ataa, al-Hasan, Ibn Seereen, Sa'eed ibn Jubair and an-Nakha'ee and it is the saying of ath-Thauree and Ahl ur-Ra'y and Imams Malik and Ahmad ibn Hanbal.

- *Taking Fresh Water for the Head and Ears*

37. Ash-Shaikh al-Albaanee says in 'ad-Da'eefah', no.995: There is not to be found in the Sunnah anything which obligates taking fresh water for the ears - therefore he should wipe them along with the water for the head - just as it is also permissible to wipe the head with the water remaining from that of the arms after washing them according to the hadeeth of Ar-Rabee' bint Mu'awwidh that the Prophet (sallallaahu 'alaihi wa sallam) "wiped his head with water remaining in his hand". [Reported by Abu Dawood and others with hasan isnaad].

- *The Way of Wiping 38*

From 'Abdullaah ibn 'Amr - about the way of performing wudoo - he said: Then he (sallallaahu 'alaihi wa sallam) wiped his head and entered his two forefingers into his ears and wiped the backs of his ears with his thumbs. [Reported by Abu Dawood (no.135), an-Nasaa'ee (no.140), Ibn Maajah (no.422) and authenticated by Ibn Khuzaimah].

- *Wiping Over the 'Imaamah (Turban) Only 39*

'Amr ibn Umayyah (radhiAllaahu 'anhu) said: I saw Rasoolullah (sallallaahu 'alaihi wa sallam) wipe over his turban and leather socks. [Reported by al-Bukhaaree (al Fath, 1/266) and others].

40. Bilaal (radhiAllaahu 'anhu) reports that the Prophet (sallallaahu'alaihi wa sallam) wiped over the leather socks and the head cover. [Reported by Muslim, 1/159].

- *Wiping Over the Turban and Forelock 41*

Al-Mugheerah ibn Shu'bah (radhiAllaahu'anhu) reports that the Prophet (sallallaahu 'alaihi wa sallam) made wudoo and wiped over his forelock and over the turban and leather socks. [Reported by Muslim, 1/159].

Ibn Qudaamah says in 'al-Mughnee' (1/310); And if part of the head is uncovered and it is normally so, then it is preferable to wipe over that along with the turban - that is recorded from Ahmad: as the Prophet (sallallaahu 'alaihi wa sallam) wiped over his turban and forelock - as occurs in the hadeeth of al-Mugheerah ibn Shu'bah.

As for caps/'prayer hats', it is not permissible to wipe over them as Ahmad says for various reasons, from them: (1) They do not cover all of the head normally, nor are they tied around it. (2) There is no difficulty in their removal.

As for the woman's head cover - it is permissible to wipe over it as Umm Salamah used to wipe over her head cover - as reported by Ibn al-Mundhir. (See'al-Mughnee', 1/312).

- *Washing the Feet and Ankles*

Allaah ta'ala says: ...wa arjulakum ilaal ka'bayn...: **...and (wash) your feet to the ankles** [Soorat-ul-Maa'idah 5:7] [thus ordering the washing of the feet and ankles].

42. Ibn 'Umar (radhiAllaahu 'anhumaa) said: Rasoolullah (sallallaahu 'alaihi wa sallam) fell behind us and then came upon us during a journey, then we found him and it was time for 'Asr - so we began to make wudoo and wipe over our feet, so he (sallallaahu 'alaihi wa sallam) called out at the top of his voice *Woe to the ankles from the Fire*. (two or three times) [Al-Bukhaaree (al Fath, 1/232) and Muslim, 3/128].

An-Nawawi says in his explanation of Sahih Muslim after mentioning the hadeeth: Muslim's intention (rahimahullah) in quoting these hadeeth was to prove with it the obligation of washing the feet - and that wiping them is not sufficient.

43. In the hadeeth of al-Bukhaaree and Muslim from Humraan ibn Abaan that 'Uthmaan (radhiAllaahu'anhu) called for water for wudoo and then mentioned the wudoo of the Prophet (sallallaahu 'alaihi wa sallam) - then Humraan said: Then he washed his right foot to the ankle three times and then his left foot to the ankle three times.

44. As Abu Hurairah (radhiAllaahu 'anhu) did in Muslim's narration: "Then he washed his right foot till he reached the shin, then he washed the left foot till he reached the shin" and in the end of the hadeeth said: This is what I saw Rasoolullah (sallallaahu 'alaihi wasallam) do. [Muslim, 1/246]. From this hadeeth - O Brother Muslim - it becomes clear that the ankles enter into this washing as is clear from his saying 'till he reached the shin'.

45. Al-Mustaurad (radhiAllaahu 'anhu) said: When the Prophet (sallallaahu 'alaihi wa sallam) made wudoo he would enter the water between his toes with his little finger. [Reported by Abu Dawood (no.148), at-Tinnidhee (no.40) and Ibn Maajah (no.446). Declared as 'saheeh' by al-Albaanee].

As-San'aanee says in 'Subul-us-Salaam' after quoting this hadeeth: It is a proof for the obligation of wiping between the toes - and this also occurs in the hadeeth of Ibn 'Abbaas which we have indicated - which is reported by at-Tirmidhee, Ahmad, Ibn Maajah and al-Haakim - and authenticated by al-Bukhaaree. And it is done by using the little finger. (See 'Subul-us-Salaam', 1/48).

46. And Laqeet ibn Sabarah said: Rasoolullah (sallallaahu 'alaihi wa salam) said Complete the wudoo and wipe between the Asaabi' (fingers and/or toes). [Abu Dawood (no.142), at-Tirmidhee (no.37), an-Nasaa'ee (no.114), Ibn Maajah (no.407), al-Hakim (1/148). Al-Albaanee says: Saheeh.]. As-San'aanee says: It clearly means both the fingers and toes and is shown clearly in the hadeeth of Ibn 'Abbaas. [Subul-us-Salaam, 1/47].

- *The Reply to Those who Follow Wiping of the Feet Without Washing*

(1) Wiping the feet when not wearing anything on the foot is not established from the Prophet (sallallaahu 'alaihi wa sallam). As for their using as a proof the reading of the Aayah: wamsahoo bi ru'oosikum wa arjulakum ilaal ka'bayn: rub your heads and your feet to the ankles...[soorat-ul-Maaidah 5:7] reading (arjulikum) - and saying that the feet are thus connected to (the command to wipe) the heads - and this is not correct, rather they are connected to (the order to wash) the hands. As for the reading of the word (arjulikum) with Kasra of the laam - as-San'aanee says That is for wiping over the leather socks - as is shown by the Sunnah - and this is the best interpretation for this particular recital. (As-Subul, 1/58).

(2) The Qur'aan is not to be explained according to the human intellect - especially in the matters of worship such as Salaat and wudoo , etc. - but by the Sunnah which explains this Pillar. And there are many such examples in the Qur'an which the Prophet (sallallaahu 'alaihi wa sallam) explained by his sayings - and from this is the washing of the feet - and its proof from the Sunnah has preceded.

(3) If they wish to use the intellect then we say to them: The bottom of the foot has more right to be wiped than the surface (their saying being the wiping of the surface), and if they say: Then what about the socks? we say: That is established from the Prophet (sallallaahu 'alaihi wa sallam) just as washing the foot is also established in the Sunnah.

(4) Leaving out one of two verbs and sufficing with one of them, as the Arabs, when two verbs come together having similar meaning and are followed by things related to them, makes it permissible to mention only one of the two verbs and attaching those things relating to the second to those relating to the first which is mentioned - according to what the wording demands, until it is as if the two are partners with regard to the verb, as the poet said: I fed it with hay and cold water. And what is meant is: I fed it with hay and gave it cold water to drink.

(5) The saying of az-Zajjaj (a great scholar of the language): It is permissible that the wording (arjulikum) has the meaning of 'wash the feet' as the wording (ilal Ka'bain) conveys that meaning - as the mentioning of a limit suggests washing just as Allaah ta'ala says ilaal maraafiq [that is the limit of the elbows is for washing] however, if wiping were intended then there would be no need for mention of a limit just as Allaah ta'ala says wamsahoo bi ru'oosikum not mentioning any limit (for wiping the head) and further the term wiping can be used to mean washing. (Al-Mirqaat, 1/400).

(6) And further, the great majority of scholars have agreed that it is obligatory to wash the feet and that is reported - and reaches the level of mutawaatir from the Prophet (sallallaahu 'alaihi wa sallam) as al-Haafiz Ibn Hajr says; and further it is not established that any of the Sahaabah differed regarding that - except what is reported from 'Alee, Ibn 'Abbas and Anas (radhiAllaahu 'anhum) - and it is established that they went back on that. (Al-Mirqaat. 1/4002.)

47. And Abu Hurairah (radhiAllaahu 'anhu) reports that Rasoolullah (sallallaahu 'alaihi wa

sallam) came to the graveyard and said ...they will come on the Day of Judgement with their blazes shining from the wudoo (It has preceded, no.7). Meaning the Rasoolullah (sallallaahu 'alaihi wa sallam) will know from the traces of the washing, as for those who do not wash then he will not know them on the Day of Judgement. Ibn Hajr says: And it is established that this shining of the faces, hands and feet are particular to the Muslim Ummah.

Other Aspects of Wudoo

- *The Siwaak*

The SIWAAK is that which the mouth is brushed with. And it is also called the MISWAAK, the plural being: SOOK. And the siwaak comes from the Araak tree and it is a well-known tree. Abu Hanifah said: It is the best of the trees whose twigs are used for brushing the teeth... smelling of milk. Abu Ziyaad said: From it is taken there tooth-sticks - from its twigs and roots - and the best part for that is its roots, and it is broadly spreading..And Ibn Shameel: The Araak is a tall fine-shoot green tree with many leaves and branches, having weak wood and growing in hollows - miswaaks are taken from it, being one of the citrus trees. Its singular is Araak and its plural Araa-ik. (Lisaan-ul-'Arab, 268).

It is mustahabb (desirable) to use the siwaak at many different times as is established from the Prophet (sallallaahu 'alaihi wa sallam) that he used to use the siwaak at every Prayer, and before reading the Qur'an, and before sleeping and when waking, and when the breath changes - whether fasting or not - or whether at the start of the day or in the afternoon, and it is a form of worship which is easy therefore observe it, O my Muslim Brother.

48. And also when making wudoo , as Abu Hurairah (radhiAllaahu 'anhu) narrates that Rasoolullah (sallallaahu 'alaihi wa sallam) said *If I did not fear to cause hardship to my Ummah I would have ordered them to use the siwaak with every wudoo.* [Reported by at-Tirrnidhee (no.22) who said: Hasan Saheeh, and Maalik (no.123), Ahmad (4/116), Abu Dawood (no.37) and others. Al-Albaanee declared it to be saheeh (Takhree; ul Mishkaat, no.390)].

49. And 'Aa'ishah (radhiAllaahu' anhaa) narrates that Rasoolullah (sallallaahu 'alaihi wa sallam) said The siwaak is a means of cleansing the mouth and pleasing the Lord. [Al-Bukhaaree reports it in mu'allaq form - connected by Ahmad, an-Nasaa'ee, Ibn Khuzaimah and Ibn Hibbaan].

- *Ad-Dalk (Rubbing the Water over the Body Parts)*

This is part of the wudoo authentically reported from the Prophet (sallallaahu 'alaihi wa sallam). Al-Mustawrid ibn Shadad said: I saw Rasoolullah (sailallaahu 'alaihi wa sallam) when he made wudoo rubbing his toes with his litle finger. [Saheeh as has preceded].

50. Abdullah ibn Zaid (radhiAllaahu 'anhu) narrates that the Prophet (sallallaahu'alaihiwasallam) made wudoo and said *Rub in this way*. [See Nail-ul-Autaar, 4/39].

51. He (radhiAllaahu'anhu) also narrates that the Prophet (sallallaahu 'alaihi wa sallam) made wudoo with two thirds of a mudd[3] (of water) and rubbed over his forearms. [Ibn Khuzaimah (no.118), and its isnaad is Saheeh - and al-Haakim (1/161) reports it by way of Yahyaa ibn Abi Zaa'idah].

- *Performing the Wudoo in the Order Mentioned in the Ayaah*

As for what is narrated regarding the 'order' as mentioned in the Aayah, then there is nothing to contradict that - and this order is obligatory (waajib) and it is said: Sunnah. [See Fiqh al Imam Sa'eed ibn al Musayyib, 1/64].

As for what is related with regard to the Prophet's wudoo (sallallaahu 'alaihi wa sallam) then it has been reported sometimes out of the regular order. And the proof is:

52. Al-Miqdaam ibn Ma'd Yakrib said: *I came to the Prophet (sallallaahu 'alaihi wa sallam) with water for wudoo , so he washed his hands three times, then washed his face three times, then washed his forearms three times, then washed his mouth and nose three times, then wiped his head and ears - their outsides and insides - and washed each of his feet three times.* [Ahmad (4/132), Abu Dawood (1/19) with Saheeh isnaad. Ash-Shaukaanee (1/125) said: Its isnaad is good, and it is reported by ad-Diyaa in 'al-Mukhtaarah'. And al-Albaanee records it in 'as-Saheehah', no.261] .

So this is a proof that he (sallallaahu 'alaihi wa sallam) did not always stick to the regular order - and this is a proof that it is not obligatory - however, his sticking to it mostly shows that it is Sunnah. And Allaah Knows best.

As-Suyooti says as is reported from him in 'Aun al Ma'bood' (1/48): It is used as a proof - that is the aforementioned hadeeth - by him who says that sticking to the regular order in wudoo is not obligatory as he washed his mouth and nose after washing his arms.

The author of 'Aun al Ma'bood' says: This narration is 'shaadh'[4] - and therefore not to be taken in contradiction to the established narrations which put the washing of the mouth and nose before the washing of the face.

I say: The difference of opinion between the scholars here is with regard to those parts of wudoo which are Sunnah. As for the obligatory duties - then they are according to the order mentioned in the noble Aayah, and the best thing is to perform all of the actions in the way mentioned in the majority of the ahaadeeth - and Allaah Knows best.

- *Al-Mawaalaat (Washing Each Part Directly After the Previous one - Leaving no Time Gap in Between)*

Nothing other than this is established from the Prophet (sallallaahu 'alaihi wa sallam). It is however established that Ibn 'Umar (radhiAllaahu' anhu) urinated within the market, then made wudoo and so washed his face and hands and wiped his head, then he was called to pray over a Janazzah so he entered the mosque then wiped over his leather socks, then prayed over it. [Reported by Maalik (no.72) and al-Baihaqee (1/84). And 'Ataa didn't see anything wrong with leaving such gaps whilst making wudoo and it is the saying of al-Hasan, an-Nakha'ee and the better reported of the two sayings of ash-Shaafi'ee].

- *Beginning with the Right*

That is washing the right hand before the left - and likewise the feet.

53. 'Aaishah (radhiAllaahu 'annaa) said: Rasoolullah (sallallaahu 'alaihi wa sallam) used to like to begin with the right in putting on shoes, combing his hair, in purification and in all of his affairs. [Al-Bukhaaree (al Fath) 1/235, Muslim (no.267) and others].

54. Abu Hurairah (radhiAllaahu'anhu) narrates that the Prophet (sallallaahu 'alaihi wa sallam) said *When you dress and when you make wudoo , then begin with the right.* [Abu Dawood (4141), at-Tirmidhee (1766), an-Nasaa'ee (402). Al-Albaanee declares it to be saheeh].

- *Economizing in the Use of Water and not Being Wasteful*

55. Anas (radhiAllaahu 'anhu) said: The Prophet (sallallaahu 'alaihi wa sallam) used to make wudoo with a mudd (of water) and make ghusl with a saa' or up to five mudds. [Muslim (1/156) and others]. A saa' is equal to four mudds. (A mudd is that amount of water which is held by the two hands cupped together.)

If you consider this hadeeth well, O my Muslim Brother, you would feel ashamed of what some people do these days - one of them opening the water tap and making wudoo and sometimes talking to his companion whilst the water is running out - what an excess in wastefulness! So he who does that should fear Allaah and remember this hadeeth and keep it in mind and follow the Sunnah with regard to using the water sparingly and not being wasteful - and here the true following of the Prophet (sallallaahu 'alaihi wa sallam) is made clear and the true Muslim's belief. It is from the Sunnah for the Muslim who wishes to make wudoo to have with him a container large enough for a mudd of water - in order to force himself to return to the following of the Sunnah.

- *The Du'aa After the Wudoo*

56. 'Umar ibn al-Khattaab (radhiAllaahu 'anhu) said: Rasoolullah (sallallaahu 'alahi wa sallam) said *None of you makes wudoo and completes the wudoo then says: Ashhadu anlaa ilaaha illallaahu wahdahu laa shareekalahu washhadu anna Muhammadan 'abduhu wa rasooluhu (I bear witness that none has the right to be worshipped except Allaah, and that Muhammad is His slave and Messenger) except that all eight Gates of Paradise are opened for him - so that he enters by whichever he pleases.* [Reported by Muslim (no.234), Abu Dawood (no 169), at-Tirmidhee (no.55), an-Nasaa'ee (no.148), Ibn Maajah (no.470)]. And at-Tirmidhee adds an authentic addition to it: *Allaahumma aj'alnee minat-tawwabeen waj'alnee minal mutatahhireen (O Allaah, make me one of those who constantly repents to You and of those who purify themselves.)* [Declared as Saheeh by al-Albaanee]. 5

7. Abu Sa'eed al-Khudree (radhiAllaahu 'anhu) said Rasoolullah (sallallaahu 'alaihi wa sallam) said *Whoever makes wudoo then says upon finishing the wudoo: Subhaanakallaahumma wa bihamdika ashhadu anlaa ilaaha illa anta astaghfiruka wa atoobu ilaika (I declare You free from all defects my Lord and all praise belongs to you and I bear witness that there is none worthy of worship except You. I seek Your forgiveness and I turn to You) It is written in a parchment, then sealed and is not opened till Judgement Day.* [Reported by Ibn ar-Sunnee in 'Amal al Yaurn wal-l~ilah, no.30. Declared as Saheeh by al-Albaanee].

- *Washing Each Body-Part Once*

68. Ibn 'Abbaas (radhiAllaahu 'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) made wudoo (washing each part) once. [Al-Bukhaaree (al Fath) 1/226].

- *Washing Each Body-Part Twice*

59. 'Abdullaah ibn Zaid narrates that the Prophet (sallallaahu 'alaihi wa sallam) made

wudoo (washing each part) twice. [Al-Bukhaaree (al Fath) 1/226].

- *Washing Each Body-Part Trice 60*

In the hadeeth of 'Uthmaan (radhiAllaahu 'anhu) recorded by al-Bukhaaree and Muslim, he (sallallaahu 'alaihi wasallam) washed each of the parts three times.

So from these ahaadeeth it becomes clear to us that, as is well-known to the large majority of scholars, washing each body-part once is obligatory - and the second and third washings are Sunnah - and it is better to do likewise following the Sunnah of the Prophet (sallallaahu 'alaihi wa sallam) ['al-Majmoo' of an-Nawawi, 1/229].

- *The Desirability of Making Wudoo for Each Prayer*

Al-Haafiz says in 'al Fath' (1/172) in the question 'Making wudoo without having broken it':

61. Anas (radhiAllaahu 'anhu) says: The Prophet (sallallaahu 'alaihi wa sallam) used to make wudoo for every prayer. I said: What had you (the Sahaabah) used to do? He said: One wudoo was sufficient for us till such time as we broke it.

This hadeeth is an evidence that what is meant generally is the obligatory Prayer.

Al-Tahaawee says: It may be that that was obligatory upon him (sallallaahu 'alaihi wa sallam) particularly - then was abrogated on the Day of Fath by the hadeeth of Buraidah - meaning that which Muslim reports - that he (sallallaahu 'alaihi wa sallam) prayed all the Prayers on the Day of Fath with one wudoo and that 'Umar (radhiAllaahu 'anhu) asked him about that so he (sallallaahu 'alaihi wa sallam) said I did it deliberately. Or it may be that he (sallallaahu 'alaihi wa sallam) used to do it out of desirability only, then feared that it might be thought to be obligatory and so left it to show the permissibility of that.

I say: The result is that making wudoo for every Prayer is mustahabb and praying all of the Prayers with one wudoo is permissible - and Allaah Knows best.

- *The One who is not Sure if he has Broken the Wudoo or not Relies upon that which he is Certain of*

If he who knows that he has made wudoo then is not sure that he has broken it - then his wudoo remains. And he who knows that he has done that which breaks wudoo and doubts when he has made wudoo thereafter then he does not have wudoo . In each case he relies upon that which he is certain of before that which he has doubt about - and he throws the doubt away. And this is the saying of the great majority of scholars - and it is the saying of Abu Hanifah, ash-Shaafi'ee and Ahmad. ['Al-Mughnee', 1/193, and ~iqh ul Awaaa'ee, 1/56].

62. And the proof for this is what is established from Abu Hurairah (radhiAllaahu 'anhu) who said: Rasoolullah (sallallaahu 'alaihi wa sallam) said If one of you feels something in his stomach and he isn't sure did anything (wind) come out of it or not - then let him not leave the mosque until he hears a sound or finds a smell. [Muslim (Sharh an-Nawawi, 4/51), 'Aaridat-ul-Ahwadhee Sharh ut-Tirmidhee, 1/79]. So the hadeeth is a proof that things remain upon their original state until there is a certainty of a change in that, and doubt does not harm that - so he who is sure of having made wudoo and thinks that he may have broken it, then he remains upon wudoo.

- *A Man and Woman's Washing from a Single Vessel*

63. Ibn 'Abbaas (radhiAllaahu 'anhumaa) narrates that one of the wives of the Prophet (sallallaahu 'alaihi wa sallam) took a ghusl from Janaabah then saw Rasoolullah (sallallaahu 'alaihi wa sallam) about to take a ghusl from the water remaining - so she informed him that she had made ghusl therefrom - so Rasoolulah said Nothing makes the water impure. [Reported by Abu Dawood (no.67), and an-Nasaa'ee (no.326), and at-Tirmidhee who declared it to be hasan saheeh, and Ibn Maajah (no.370)].

Ibn 'Abd ul-Barr says: There is nothing in the Sharee'ah to prevent each of them washing with the water remaining from the other - either together or one after the other, and this is the saying of the scholars of the different lands and the great majority of scholars - and the ahaadeeth about it are Mutawaatir. (Al-Istidhkaar, 1/373).

- *Making Wudoo after Eating Camel Meat*

64. Jaabir ibn Samurah (radhiAllaahu 'anhu) narrates that a man asked Rasoolullah (sallallaahu 'alaihi wa sallam): Should I make wudoo because of the meat of sheep? He (sallallaahu 'alaihi wa sallam) said If you wish make wudoo and if you wish then do not make wudoo. He said: Should I make wudoo from the meat of the camel? He (sallallaahu 'alaihi wa sallam) said Yes, make wudoo from the meat of the camel. He asked: May I pray in sheep-pens? He (sallallaahu 'alaihi wa sallam) said Yes. He asked: May I pray in the stalls of camels? He (sallallaahu 'alaihi wa sallam) said No. [Reported by Muslim, 1/189].

- *Drying the Body Parts after Purification*

'Uthman ibn 'Affaan, al- Hasan ibn 'Alee, Anas ibn Maalik, al-Hasan al-Basree, Ibn Seereen, 'Alqamah, al-Aswad, Masrooq, ad-Dahhaak, 'Abdullaah ibn al Haarith, Abu Ya'laa, Abul Ahwas, Ash-Sha'bee, Ath-Thawree, Ishaaq, Ibn 'Umar in a narration, and Abu Hanifah, Maalik, Ahmad, and the Shafi'ee Madhhab in one saying, all say that it is permissible after both wudoo and ghusl to dry the body-parts. And their evidence is what 'Aa'ishah (radhiAllaahu 'anhaa) reports - she said: Rasoolullah (sallallaahu 'alaihi wa sallam) had a cloth which he used to dry himself with after making wudoo . [Reported by at-Tirmidhee who declared it to be da'eef]. Then al Ainee states that an-Nasaa'ee records it in 'al-Kunaa' with saheeh isnaad. I say: And it has other narrations which support and strengthen it. (See Fiqh al-Imam Sa'eed, 1/70). Al-Albaanee declares the hadeeth to be hasan. (Saheeh ul Jaami', 4706).

65. Salmaan al-Faarsee narrates that the Prophet (sallallaahu 'alaihi wa sallam) made wudoo , then turned up a woollen cloak he had and wiped his face with it. [Reported by Ibn Maajah (no.468)]. In az-Zawaa'id it is said: Its isnaad is saheeh.

I say: In its isnaad is al-Wadeen ibn 'Ataa who is sadooq but has a bad memory as al-Haafiz Ibn Hajr says in 'Taqreeb ut-Tahdheeb', so its isnaad is da'eef!! - but it is strengthened by the previous hadeeth of 'Aa'ishah to the level of hasan - and Allaah Knows best. Some others hold it to be makrooh to dry the body-parts after Purification and their proof is:

66. What is established from Maimoonah (radhiAllaahu'anhaa) who described the Prophet's (sallallaahu 'alaihi wa sallam) ghusl from Janaabah and said: Then I brought him a cloth but he refused it. [Al-Bukhaaree, and Muslim - and the word is his].

The Final word: Is that drying the body-parts is one of the desirable actions as shown by the hadeeth of Aa'ishah (radhiAllaahu 'anhaa) - as for the saying that it is makrooh then that is not acceptable as the saying of Maimoonah (radhiAllaahu 'anhaa) "but he refused it" does not amount to the fact that it is makrooh - and Allaah Knows best.

Those Things which Break Wudoo

- *(1) That Which Comes Out from the Two Private Parts (Front And Back)*

Abu Hurairah (radhiAllaahu 'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said Allaah does not accept the prayer of any one of you having committed hadath until he makes wudoo. [Al-Bukhaaree (al Fath, 1/206) and Muslim (no.245)].

67. An-Nawawi says in 'al-Majmoo' (2/3) as for that which comes out of the two private parts - then it breaks wudoo according to Allaah ta'alas saying: Aw jaa'a ahadukum min al ghaa'it...: or one of you comes from offices of nature...[Soorat-ul-Maa'idah 5:7] along with his (sallallaahu 'alaihi wa sallam) saying There is no wudoo except from a sound or a smell. [Saheeh and has preceded (Saheeh ul Jaarni' (7443)]. He adds: So that which comes out of the front or back part of a man or woman breaks the wudoo - whether excretion or urine or wind - or a worm or pus or blood or stones or anything else and there is no difference in that for something which happens normally or rarely.

- *(2) Sound Sleep[5]*

68. 'Alee ibn Abi Taalib (radhiAllaahu 'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said The eye is the drawstring for the anus, so he who sleeps then let him make wudoo. [Abu Dawood (no.203), Ibn Maajah (no.477), Ahmad. Declared as Saheeh by al-Albaanee]. In the hadeeth is an evidence that sleep does not in itself something that breaks wudoo , however the Purification is broken if it is possible for something to come out from the anus - however if that is restricted, e.g. by sitting flat on the earth, then that is not the case.

- *(3) Becoming Unconscious - Other than Sleep*

That is the 'intellect' going away by any means because of insanirt or fainting or intoxication - as in this condition he does not know whether his wudoo is broken or not. This is the saying of the great majority of scholars. (Sharh Saheeh Muslim (4/74) and al-Mughnee (1/164)).

- *(4) Touching the Uncovered Private Parts 69*

Abu Hurairah (radhiAllaahu 'anhu) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said *If one of you touches his penis and there is no veil between him and it nor any cover, then wudoo has become obligatory for him*. [al-Haakim (1/138) and others]. (Al-Albaanee says: hadeeth Saheeh.)

- *(5) Touching the Penis 70*

Busrah (radhiAllaahu 'anhaa) said: Rasoolullah (sallallaahu 'alaihi wa sallam) said If one of you touches his penis then let him make wudoo. [At-Tirmidhee (1/18) who said it is hasan saheeh. And also declared as Saheeh by Ahmad, al-Bukhaaree and Ibn Ma'een (Lum'aat ut-Tanqeeh Sharh Mishkaat ul Masaabeeh, no.319). Others also narrate it as authentic].

71. Talq ibn 'Alee (radhiAllaahu'anhu) said: Rasoolullah (sallallaahu'alaihi wa sallam) was asked about a man's touching his penis. Should he make wudoo ? He (sallallaahu 'alaihi wa sallam) said And is it except a part of him? [At-Tirmidhee (no.85) and he said: And this is the best of what is reported in this regard]. Al-Albaanee says: Its isnaad is Saheeh, and this (the view that it doesn't break the wudoo) is established as being that of a group of the

Sahaabah, from them: Ibn Mas'ood, 'Ammaar ibn Yaasir, and because of these Imam Ahmad gave the choice between this and the one before it. Shaikh-ul-Islaam Ibn Taimiyyah harmonized the two carrying the first to mean if he touched it with desire and this upon the touching without desire - and there is in this hadeeth that which gives that impression and it is his (sallallaahu 'alaihi wa sallam) saying 'a part of him'. [Al-Mishkaat al Masaabeeh, notes on nos.3 19 and 320].

- *(6) Touching a Woman with Desire 72*

A man's touching a woman without desire does not break the wudoo . 'Aa'ishah (radhiAllaahu 'anhaa) says: Rasoolullah (sallallaahu 'alaihi wa sallam) prayed and I was lying in front of him as in front of a Janaazah, so when he wished to prostrate I pulled up my leg. [Al-Bukhaaree and Muslim].

73. And in the same way a woman's touching a man without desire does not break wudoo as is established from 'Aa'ishah (radhiAllaahu 'anhaa): I didn't find the Prophet (sallallaahu 'alaihi wa sallam) one night so I tried to find him with my hand - and my hand fell upon his feet which were raised up as he was making prostration. [Muslim (3/203) and an-Nasaa'ee (1/101)].

So we see from these two hadeeth that merely touching does not break the wudoo - and Allaah Knows best.

The author of 'at-Ta'leeqaat us-Salafiyyah' upon Sunan of an-Nasaa'ee (1/23) says concerning "he pushed me with his foot": It is well-known that that is a touching without desire. And so the author uses it as a proof that touching without desire does not break the wudoo . As for the touching with desire - its proof is that the wudoo is not broken until a proof is established that it does indeed break it - and this is enough of a proof to show that it doesn't break the wudoo for the one who holds that view - and above and beyond that is a further proof that it doesn't break the wudoo is the hadeeth of kissing - as normally kissing is not free from touching with desire.

The author of 'Aun al Ma'bood' (1/69) says regarding her saying "he kissed me and did not make wudoo"' - It contains a proof that touching a woman does not break the wudoo as kissing is part of touching and the Prophet (sallallaahu 'alaihi wa sallam) did not make wudoo (before praying). And this (that touching a woman even with desire doesn't break the wudoo) is the saying of 'Alee and Ibn 'Abbaas and 'Ataa ibn Taawoos, and Abu Hanifah and Sufyaan ath-Thawree. And this hadeeth is (in itself) da'eef but is supported by other narrations. And it is mursal - however ad-Daaraqutnee joins it - and it is (therefore) an authentic (saheeh) hadeeth inshaaAllaah. (See Nasb ur Raayah, 1/70).

The author of 'al-Mughnee' (1/190) says: The touching is not in itself something which breaks wudoo but breaks wudoo as it leads to prostratic fluid or semen being emitted - so the condition which leads to breaking of the wudoo is considered - and that is when there is desire.

Summary: That when a man and woman are safe from anything being emitted which breaks wudoo - then their wudoo is not broken; and it is preferable to be on the safe side, as they may not be safe from such emissions in the condition of desire - and Allaah Knows best.

Conclusion

This is what Allaah ta'ala has made easy for us to gather together about the wudoo and its

rulings, so we hope from Allaah the Most High, the All-Powerful, that we have been able to do justice to the subject - and we hope that any scholarly solicitous brother who comes across anything in our booklet which is incorrect to cover up and give sincere advice. And it is Allaah who grants success.

FOOTNOTES

1. Al Qur'an al Kareem.

2. Fathul Baaree - Explanation of Saheeh ul Bukhaaree - by Ibn Hajr.

3. Saheeh Muslim with an-Nawawi's explanation.

4. Sunan Abi Dawood.

5. Sunan an-Nasaa'ee.

6. Jaami' ut-Tirmidhee.

7. Sunan Ibn Maajah.

8. Al-Musnad of Imam Ahmad.

9. As-Sunan al Kubraa of aI-Baihaqee.

10. Al-Mustadrak 'alas-Saheehain by al-Haakim.

11. Al-Muwatta with az-Zarqaanees explanation.

12. Majma' az-Zawaa'id by al-Haitumee.

13. Nasb ur-Raayah of az-Zaila'ee.

14. Kanz ul Ummaal.

15. Al Mughnee wash-Sharh ul Kabeer- Ibn Qudaamah.

16. Sharh us-Sunnah al Baghawee.

17. Al-Majmoo' of an-Nawawee.

18. Al-Isbidhkaar of Ibn 'Abd il Barr.

19. Mirqaat ul Mafaateeh Sharh of Mishkaat ul Masaabeeh.

20. Saheeh ul-Jaami' us-Sagheer by Al-Albaanee.

21. Da'eef ul Jaami' us-Sagheer by al-Albaanee.

22. Nail ul Autaar of ash-Shaukaanee.

23. Subul us-Salaam of as-San'aanee.

24. Fiqh us-Sunnah of Sayyid Saabiq.

25. Minhaaj us-Sunnah of Ibn Taimiyyah.

26. Tahdheeb-ut-Tahdheeb of Ibn Hajr.

27. Fiqh of al Imam Sa'eed ibn al Musayyib.

28. Fiqh of al Imam al Auzaa'ee.

29. Lisaan ul 'Arab of Ibn Manzoor.

30. Mashaariq ul Anwaar.

31. 'Aun al Ma'bood explanation of Abee Dawood.

32. 'Aaridat-ul-Ahwadhee explanahon of at-Tirmidhee.

33. Tafseer Ibn Katheer.

34. Fath-ul-Qadeer by ash-Shaukaanee.

35. Kitaab-ul-Imaan by Ibn Taimiyyah.

36. Majmoo'at-ur-Rasaa'il il-Kubraa by Ibn Taimiyyah.

37. At Tafseer ul Kabeer of Al Fakhr-ur-Raazee.

38. Lum'aat ut-Tanqeeh - explanation of Mishkaat ul-Masaabeeh.

39. At-Ta'leeqaat us-Salafiyyah upon Sunan of an-Nasaa'ee.

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[1]That which makes normal actions, such as eating and talking, forbidden therein. again

[2]That which renders normal actions permissible

[3]The amount held by the two hands placed together.

[4]A narration whose isnaad is authentic but contradicts that which is better established.

[5]Khilaaf (difference) of Scholars - That sleep is in itself something which breaks wudoo. hadeeth "except from urine or excretion or sleep"...and further, thus hadeeth itself is a proof for this saying.